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THE WESTERN LUMINARY,

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THOMAS T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

For the Western Luminary.

CAMP-MEETINGS.

REPLY TO 'CALVIN,' 'H.' AND 'ONE ELDER.'

I cannot forbear saying, I feel myself peculiarly circumstanced at this time. I have taken up my pen to write against that mode of worship, which some of my highly respected brethren deem to be the only method of having the gospel preached to every creature. When taking up my pen, I have endeavored solemnly to lift my heart to almighty God, that rather than I should write one word against his cause, or his established means of grace, he would paralyze my hand, and wither my intellect. I write not for myself. I have no by-end to answer. I have as much popularity as I should have in the church, and more than I deserve. My own church, are, as far as I know, to a man, opposed to Camp-meetings; tho' I have never said a word about them in public. My elder brethren in the ministry, from whom I have sought council, are opposed to them as strongly as I am. Still I must write, or stand condemned at the bar of my conscience. I hope my brethren will bear with me. I act under the conviction arising out of my past experience, and my present information, that the peace, and harmony, and purity of the Presbyterian church in the West, will be endangered if not destroyed by the affair of Camp-meetings. And my friends have made as serious a matter of this as I can do, for I have before me at this moment no less than four papers, all written in favor of Camp-meetings, and purporting to be in answer to a single paper of mine against them.

My first attention is due to Calvin, who has favored us with two communications on this subject. Calvin has justly remarked, that his three or four arguments in favor of Camp-meetings are "only an extension of the course of thought already commenced in his piece." What is this course of thought? It is embodied in these words: "The absurd veneration for the gifts of ministers, whether real or supposed, ought to be prostrated in the dust; the discouraged preacher of the gospel ought to be encouraged—and Camp-meetings would be the means of putting an end to the present spirit of aristocracy in the church." The whole of Calvin's argument in favor of Camp-meetings, (except what is deduced from scripture, which we shall notice in answer to his coadjutors,) is bottomed upon the above principle. In plain words, Camp-meetings must be got up to put "an end to the present spirit of aristocracy in the church, and that discouraged preachers may be encouraged." Has Calvin yet to learn, that if a man have real talents, the people will and *ought* to admire him whether he preach in a church or in a grove, and if he have poor talents and sonorous lungs the people will still admire him whether in the church or in the woods. Calvin has more than hinted at the idolatry paid to certain clergymen. Has he yet to learn that all the world over, among the heathen and Jews of antiquity; *torch-light*, the *grove*, and *idolatry*, have always been connected together. When and where were the ancient rights of Bacchus performed, and where are they now celebrated? By *torch-light* and in *groves*. And what did the children of Israel, in the reign of wicked Anaz, 2 Kings xvii. 16: "And they left all the commandments of the Lord their God, and *made a grove*, and served Baal." And xxiii. 1: And he, (viz.) Manasseh, "built up again the high places, and reared up altars for Baal, and *made a grove*." *In groves, I* have seen Judah do evil in the sight of the Lord—*I* have seen the people build high places, and altars, and groves on many high hills, and under many green trees. And our former and our latter experience in this *grove idolatry* has but taught us that "there were also sodomites in the land." God said to his ancient people, and says to us, "In Jerusalem will I put my name," and it may not be wholly unworthy of the consideration of the devotees of this *by-night-grove-worship*, that so soon as God's ancient people departed from him and became idolatrous, they left God's house, and instituted "*means*" not of his appointment, and worshipped idols under every green tree and on every high hill. I would not be understood to be opposed to the worshipping of God in a grove in the the day time, and when the houses of worship will not contain the people: but I do most solemnly enter my public protest against ever, on any occasion, except that of persecution, *meeting in promiscuous assemblies to worship God in the woods after night;* and I hope to prove, before I am done, that there is not a shadow of authority for it in the Bible. With these remarks I dismiss Calvin, who I hope will see, upon a moments reflection, that his plan of equalizing men and talents will not do.

There is an argument in favor of Camp-meetings, drawn from scripture, which is common to "H." and to "One Elder;" we shall calmly and prayerfully consider its validity. We shall presently have to notice an argument that is common to the three gentlemen.

The argument in favor of Camp-meetings grounded upon the feast of Tabernacles.

The reader may find the whole of this part of the ceremonial law of the Jews, recorded in Leviticus 23: in Deut. 16, and in Num. 29. I forbear to quote the passages, as they can be read at leisure, and it would be a waste of time; but I must be pardoned when I say I feel myself trifled with, and the Christian public scarcely decorously treated, by such a mode of reasoning. The whole of the argument is answered by a word. The feast of Tabernacles was a standing Jewish festival, and was a part of the Jewish economy, which has ceased 2000 years ago, and is no longer binding, either as a precept or example. Perhaps none will pretend that it is to be taken as a precept, but as an "example." Well, if we take any *part* of the regulations we must take the *whole* of them, or who will say what part of this pattern we shall follow, and what not. Our meeting must be about the middle of September—it must be an *eight days* meeting, and not as we (modestly and unaustentatiously) denominate our sacramental meetings now, *four days meetings*—we must dwell in booths, constructed part of palm boughs and part of willows—"all the Israelites were to attend, men, women, children, and servants;" so must we do. Now if we take one part of these regulations, why not plead for the whole? Why take the isolated circumstance of being *out at night, or remaining on the ground*, which the very nature of the feast rendered indispensable, and reject all the other parts of the ceremony. We assert, that if bound at all, the pattern being perfect, for God drew it, we are bound to follow it entire.

Perhaps it is now acknowledged to have been a mere part of the Jewish ceremonial, and as such, not binding, either as precept or example But for the honor of the gentlemen, against whom I am writing, we suppose their argument to stand thus—It was not morally wrong or contrary to all things being done decently and in order, for the children of Israel to remain eight days and nights in booths, in a solemn religious festival, or God never would have ordained it. God did ordain it, therefore, it is not morally wrong, nor contrary to Apostolic decency and good order, for the christian people of Tennessee and Ohio to remain in tents four days and nights. So far from it, the former is a "scripture example" for the latter. We have not designedly misstated the argument. Let us see how it will operate. It was morally wrong for a Jew to seethe a kid in its mother's milk, or God never would have forbidden it. God did forbid it, therefore, it is morally wrong now to seethe a kid in its mother's milk. I blush to see such an argument used precisely in the same way, by two such worthy men. The truth is, there would be just as much propriety in inflicting church censure upon one of our good housewives for making a garment of woollen and linnen, because the Jews were forbidden to do so, as there is for bottoming a Tennessee and Ohio Camp-meeting on the feast of Tabernacles.

Argument for Camp-meeting from Matt. 15.

All the gentlemen, Calvin, One Elder, and H. have used it. It seems to be one upon which great reliance is placed. My answer is respectfully addressed to them all. The argument rests upon the words of our Saviour: "Because they continue with me now for three days," and may be concisely stated thus—The multitude continued with Christ three days; therefore, it is proper for the Presbyterian ministers, to keep the people of Ohio three or four days and nights promiscuously, in the woods, for the purpose of worshipping God.

Even upon the supposition that the Saviour's conduct was in this instance intended for our example, which I positively deny; I do not see how it can be made out that the people were with Christ day and night. The historian does not say so, any more than my saying that I was at meeting three days during my last communion implies that I spent the night and day both at my church. I am not able to prove that the people did not remain out all night, but the words do not necessarily imply it, nor is any man able to prove thatthey were. The historian does not say so. Still I have a reason for believing that the multitude did not remain with Christ all night. That reason is founded upon his conduct on a former similar occasion. We think this to be a correct principle to apply to the Saviour, who was infinitely wise and good. *Whatever we find Christ to have done on one occasion, we may rest assured he will do upon a similar occasion.* To deny this would involve the charge, that he did not always pursue the wisest and best course. Matthew and Mark both, have recorded somewhat minutely, the first miracle of feeding the multitude: Matt. 14, 15–22, and Mark 6–34. The facts are simply these—Jesus went forth; saw a multitude and healed their sick. It was to bring their sick, they came together. When it was evening his disciples desired their Lord to send the multitude away—having fed 5000 of them he sent them away—he then went up in a mountain apart to pray. A similar event took place shortly afterwards. Jesus was near the sea of Galilee—he retired into a mountain—"great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them." Any unprejudiced person reading this narrative would never suppose any thing else than that the multitude were employed in this way, going and coming, for three days, and that at the end of the third day Jesus miraculously fed 4000 of them, and they dispersed. There is nothing in the whole narrative that gives to the assembly the character of a worshipping assembly. It is not even said that Christ taught them; this I have no doubt he did, as was his custom at all times. Now here are two similar occasions, 5000 are around the Saviour on the first occasion. He healed their sick—in the evening he fed them all, and their little ones, and immediately sent them away, and went up into a mountain to pray. On the other occasion there are 4000 around the Saviour, he healed their sick, and it is contended he remained with them three days and nights, and according to "One Elder," it was a "Camp-meeting." If this is giving a portrait of the Saviour, if this is doing his character justice, let the mountains of Judea in which he spent so many nights alone in prayer, bear witness. Nothing so simple when the two narratives are looked at impartially. The first 5000 came together at the opening of the Saviour's fame, and those who were near where he was came first and brought their diseased and had them healed. Presently his fame went abroad, and the people came from a great distance. They would consequently arrive at different times.—The compassion of the Saviour induced him to wait upon them three days. Owing to their distance from home, some of them might, for aught I know, have *remained on the ground* all night; but where is the evidence that the Saviour was with them. Is it not far more probable, as on the former occasion, he retired into the mountain to pray. I am more at liberty to conclude that he did so, than any man is to conclude that he *remained on the ground*, and thus gave an example for Camp-meetings. That Messrs. "Calvin" and "H." should have framed such an argument, ought not perhaps to excite much surprise, but that "One Elder," a man, who from his profession and talents, is often making out the legal meaning of documents, should make out of the simple narrative of Matthew, an argument in favor of Camp-meetings, is strange indeed. Nor can it fail to excite a distrust in that cause which required such an effort. It seems to say *aliquid dispiciam.* I can no longer trespass upon the patience of my readers at this time. None of my objections against Camp-meetings, as published in my first paper, have been noticed except one, viz: that these meetings had no foundation in God's word. The public can now judge how far these three worthy and ingenious gentlemen have succeeded in disproving my assertion.

1. I objected to Camp meetings because they are attended with danger to the Ministers.

2. They are attended with danger to the people.

3. They, for the time, destroy family religion.

4. Our past experience.

5. They will engender strife.

I now call upon any one of the gentlemen who have so *successfully* met one of my objections, to meet the others. I have a few other objections which, through the indulgence of the editor of the Luminary, I hope in next paper to lay before the public. Camp-meetings will endanger Sabbath Schools—they will weaken the obligation of the Sabbath—they will lower the standard of ministerial character—they will fill the church with unconverted persons. My christian friends, let us go to God about the state of his church. Pray that the council I have given and am about to give, as to Camp-meetings, may be as the council of Ahithophel, if it be wrong. Remember the glowing accounts you have from Camp-meetings in Ohio, have in years past, been equalled and exceeded in our churches, where Camp-meetings were never thought of. B.

For the Western Luminary.

THOUGHTS ON INTELLECTUAL AND MORAL CULTURE.—NO. III.

Mistaken views with regard to education are not confined to the instruction of children. How prevalent is the sentiment, that when a young man has completed his collegiate course he has completed his education. That the diploma he carries away from his *Alma Mater*, is an assurance that he has finished his studies. When, in truth, if he is ever to be a scholar, he has but fairly commenced them. He is flattered with the idea of having completed his education, when he has but just become possessed of the means by which he may acquire extensive knowledge. The question is afterwards to be decided, whether he will make a proper use of the facilities thus put into his hands. Whether he will explore the noble edifice on whose threshold he has but just entered; whether he is hereafter to exult in the view of the extensive and sublime prospect afforded from the summit of the hill whose rugged steeps he has only begun to ascend.—As yet, he has but "learned how to learn." He has but laid the foundation, on which he is afterward to rear his superstructure. It has been well remarked, that the design of a collegiate course of study is not so much to furnish knowledge, as to train and discipline the mind; to give vigor and tone to the intellect; to break down false prejudices; to expand and liberalise the views and feelings. It is only the enriching and breaking up of the soil; the preparing of it for an abundant crop.

It is sometimes urged by those who are unfriendly to a thorough academical course of instruction, that the student fresh from the college, is often inferior, in point of information, to the youth who acquired nothing more than the mere rudiments of a common education at school, and who has spent in the work-shop, or at the plough, that time which the other has devoted to the classic page. And there is some semblance of truth in this. It is not to be wondered at that one who takes only a superficial view of the subject, should arrive at such a conclusion. The youth who has been denied the advantages of a classical course, if he have a taste for reading, may, by employing his leisure hours in miscellaneous reading, in history, politics, poetry, religion, &c. acquiring a fluency in conversing on these and other general topics, which may seem far to outstrip the want of information and awkward diffidence of the classical scholar. But what, in reality, are the acquirements of the former? He has probably mingled pretty freely in society, he has read a few volumes of history, Byron and Milton, and perhaps something of Shakspeare; some of the political and religious pamphlets and periodicals, and the newspapers of the day.—Thus equipped he goes forth, often feeling himself armed *cap-a-pie.* Ready to retail the opinions of others, and to talk fluently and with heedless confidence, on any subject that may be agitated. It is remarked, that ignorance is the mother of confidence and self-complacency. And the poet has said

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring."

That knowledge, in any degree, is a good thing, no one will feel disposed to controvert. But that meagre and flimsy acquirements have a strong tendency to puff up the mind, and to create vanity and an undue confidence, is equally true. In every age of the world, and in all stages of science, the most profound scholars have ever been first to feel and to acknowledge their ignorance; to acknowledge how little they knew in comparison of the vast field before them. We even hear the great Newton after he had, to human view, reached the topmost heights of science, before untrodden by mortal footsteps, making the humiliating acknowledgement, that he seemed to be one of a great company, searching for shells on the sea-shore; that now and then he had found a prettier shell than others, while the great ocean of truth lay unexplored before him. A man must make some considerable attainments before he can, in his heart, feel that he is ignorant. And until he feels this, he is utterly unprepared to make any considerable acquisitions of knowledge. The man who has always dwelt in a plain, where the view is narrowed and circumscribed, and never travelled nor learned any thing of the extent of the globe, may imagine that his eye can almost compass the earth.—But in ascending a lofty mountain, as the prospect widens before him, he begins to feel how erroneous was his former judgment, and when he has reached the cloud-capt summit, and found the utmost stretch of his vision utterly unable to take in the boundlessness of the scene, he is overwhelmed with amazement, and is filled with shame, when he thinks of the ignorance and presumption which led him to suppose that he was almost competent to scan the illimitable universe of God.

If we would rear a durable edifice, our foundation must be solid. If it be of shells or of sand, the superstructure must crumble to ruins. The great business then, of academical instruction is to lay this foundation. A smattering of knowledge may be had any where, and with but little pains. And a man may learn to talk, with no want of confidence or fluency, on any subject connected with science. He may be familiar with the names of every prominent author in all the various departments of literature; and by a vain display may dazzle the eyes of the vulgar, and gain a high reputation for erudition. But what are such acquirements worth? They are only calculated to prove a snare to their possessor. Although such a one may appear for a season to eclipse the well trained student, he very soon has to yield the palm. He has never yet "learned how to learn." His reputation for scholarship, (if it deserve the name,) is like the grain which springs up from a rocky soil, for want of depth, it soon withers and dies. His edifice is built on the sand and totters to ruins before the winds and the floods.

JUVENIS.

CAMP-MEETINGS.

[From the Cincinnati Christian Journal.]

SHARON FOUR DAYS MEETING.

On Thursday the 5th Aug. a large number of professing Christians from Cincinnati, Springfield, Pleasant Ridge, Reading, Mount Pleasant, Pisgah, and Montgomery, assembled in a pleasant grove near the village of Sharon, to hold a four days meeting. At candlelighting on Thursday evening the services commenced, consisting of prayer, singing and appropriate exhortation. An unusual degree of solemnity seemed to rest upon the minds of Christians. On Friday morning, after family prayer, a sunrise prayer-meeting was held at the stand. At 9 o'clock a very interesting sermon, on the subject of Christian self-denial, was preached by the Rev. D. Root. Rev. Mr. Danforth preached at 11. At 2 o'clock the Rev. Mr. Lynn preached a sermon on the coming of Christ. This was followed by a very pungent address to Christians, by the Rev. Mr. Gallaher. The services at evening family prayer, were peculiarly sweet and solemn. As the anthem of praise swelled out from hundreds of voices, the very forest trees seemed to utter forth the glory of God. Rev. Mr. Thompson preached in the evening from the text, "O Lord revive thy work." Exhortations of a very solemn character were then made by Mr. Gallaher, Mr. Graves, and Mr. Howell. The congregation appeared deeply affected. Several came forward to the anxious seats and requested the prayers of God's people.

Saturday morning was ushered in with the voice of praise and prayer at the tents. At sunrise, the usual prayer-meeting was held. At 9, the Rev. Asa Shinn preached a very interesting discourse from Isaiah lviii, 1. This was followed at 11, by a sermon of uncommon power and eloquence by Mr. Gallaher, from the text, "No weapon formed against Zion shall prosper."—Both sermons were evidently attended with the blessing of God. The audience was estimated at nearly 3000 persons.—A deathlike silence reigned throughout this vast assembly. The awful presence of Jehovah was felt, and the Spirit's influence seemed to speak to many a conscience in that low voice which came to the startled ear of Elijah in the cave of Horeb.—Nearly twenty came to the anxious seats, bowed down under the load of sin. At 2 o'clock the Rev. Mr. Vail, Agent of the American Education Society, preached.—Several came forward and requestd prayers. In the evening the exercises consisted of prayer and exhortation. Lieutenant Page, of the United States Navy, addressed the meeting. His relation of his own experience, made a deep and powerful impression on the assembly. It was a strong illustration of the power of that Gospel which is the wisdom of God unto salvation. It taught Christians the mighty efficacy of that grace which reaches the sailor far away on the ocean—brings down the atheist at the foot of the cross—and points the infidel to the bleeding Lamb of God.

So delightful was the weather on Sabbath morning, it carried one back to that morning, when God rested from his labors, and the universal anthem of praise from the new creation went up to its great author. A small group united in saluting the opening dawn by singing Bishop Heber's beautiful hymn, commencing, "Brightest and best of the sons of the morning," and on a sweeter, lovelier morning, and under more favorable circumstances for exciting devotional feeling, we think no hymn was ever sung. At 9 o'clock, the Rev. Mr. Morrison, from East Tennessee, gave a very excellent sermon upon "hearing the the voice of God." From that time till 1 o'clock, the interval was spent in addresses, calculated to impress upon sinners the importance of immediately obeying the voice of God. The congregation probably amounted to upwards of five thousand. Throughout the somewhat protracted services, however, not the least appearance of uneasiness was manifested. On the part of the spectators, there was the most decorous attention. There was little that looked like levity, and nothing that might be construed into a disposition to create a disturbance. The dove-like influences of the Holy Ghost seemed to be moving over the assembly, restraining the impenitent, filling the Christian with peace and joy, and melting down the enmity of the awakened sinner. One of the tents having been set apart as a place for holding enquiry meetings, many of the awakened repaired thither, and many came to the anxious seat in front of the stand.

A recess was then had of one hour.—When the congregation again assembled, the Lord's supper was administered. A table at which upwards of one hundred and fifty could be seated was spread for the people of God This was four times surrounded by communicants. After the second table, those who had obtained hopes during the meeting, were admitted to the church. Fifty-two who had been received on a profession of their faith, came forward

and united themselves with the people of God. It was estimated that there were about seven hundred communicants on the ground. In the evening a meeting for prayer and general exhortation was held, when several came forward and requested prayers.

On Monday morning an unusual degree of solemnity and interest seemed to be felt by Christians. Very early in the morning was the song of praise heard. At sunrise, Mr. Finley, Agent of the American Colonization Society, presented the claims of that society. His address was listened to with the deepest interest. And here we cannot help taking notice of a very prevalent mistake among Christians, that the presentation of such an object has a tendency to check the progress of a revival. Now we do not believe that an instance has ever occured in the history of revivals, in which a genuine work, instead of being checked by the presentation of a charitable object, if done in a suitable manner, has not been greatly facilitated. This was strikingly illustrated on the present occasion. No day was there more solemnity than after the attention of the congregation had been turned to the condition of the miserable slaves.

At 9 o'clock, twenty-nine persons who had been previously examined were admitted to the church on profession of their faith. At 11, a sermon was delivered by the Rev. Mr. Root. At 2, Rev. Mr. Warren, of Mobile preached. During the morning and afternoon, new cases of conviction continued to occur; the enquiry meeting was constantly kept up, and some of the brethren were continually employed in conversation with the awakened. As the shades of night approached, a deeper solemnity settled down on the assembly.—The evening services were uncommonly impressive. Both ministers and people seemed fully aware, that we should never meet under such interesting circumstances, until the trumpet of the archangel should summon us to judgment.

On Tuesday morning services as usual. At an early hour after breakfast the congregation assembled at the stand, for the purpose of engaging once more in religious exercises previous to a final separation.—Several interesting addresses were made, specially addressed to Christians and to the young converts. The Rev. Mr. Baird, Agent of the American Sunday School Union, expressed his gratitude to God for the privilege of attending this meeting; and his entire approbation of all the proceedings. He said he trusted that an impulse had been given which would be felt beyond the Alleghanies. He alluded to the responsibilities of Christians in that part of the country. If you conduct right, said he, your influence will be felt for good beyond the mountains. Twenty-two persons then came forward and united with the church, making in all 103 since the commencement of the meeting.

Mr. Gallaher then made a few remarks respecting Camp-meetings. He stated that the first Camp-meetings ever held in this country, were held by the good old Confession of Faith Presbyterians, and that ever since his remembrance he had been in the habit of attending such meetings in East Tennessee. He appealed to all christians present whether they ever attended a meeting where there was more silence, order, and solemnity than had been observed on the present occasion. He requested all those who approve of meetings conducted as this had been to express their approbation by rising. All rose. Not one dissented, out of a congregation of nearly one thousand professors of religion, from almost every part of the United States.

The Pilgrim's Farewell hymn was then sung, when an affectionate leave was taken of each other, and all quietly separated, many probably to meet no more, until the righteous shall "come from the East and the West, the North and the South, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God."

Extracts from the Correspondence of the

AMERICAN BIBLE SOCIETY.

AN AFFECTING CASE.

A few days since a female about forty came to the Bible House, enquiring whether she could obtain a Bible gratuitously. From her general appearance and dress it appeared as if she might be able to purchase one; but on enquiring she burst into tears, and said it was not in her power to pay for one. On learning her history, which she gave with meekness and reserve, it appeared that she, like many other godly women, was connected with a cruel, profane husband, who denied her every religious privilege, except that of praying to him who seeth in secret. She lives in the State of New Jersey, not far from New York, with no church nearer than three miles, and this she is not allowed to attend. Her husband has finally forbidden her to read or own a Bible, yet she thought that if she could obtain one she might conceal it from him and read it occasionally in the woods, a privilege, she observed, which she desired above all things to enjoy. Never have we seen a fellow-being so anxious for the bread that perisheth as this afflicted saint seemed to be for the Bread of Life; and we never felt so strongly before the preciousness of that holy volume to a child of God. She was furnished with this book which she sought, and may it be indeed the man of her counsel, and pleasant as it was to the Psalmist of Israel.

Young Men's Bible Society of New York.

At a late meeting of this enterprizing society, it was resolved to raise the sum of three hundred dollars to aid the general supply of the United States. We understand also that another resolution was adopted to make a donation of two thousand Testaments towards supplying Sabbath Schools to be formed in the Valley of the Mississippi by the American Sunday School Union.

FRUITS OF PIETY.

We have received from a young lady in Andover, Mass. through the hands of her Pastor, Rev. Mr. Badger, $24 towards supplying the destitute of the United States in two years with Bibles. It is but a year since she united herself with God's people, and this she has presented as the first fruits of her love to Christ. It has been acquired, we are informed, by her own industry, at broken intervals aided by a few young ladies in the same family. Let every young convert go and do likewise, and the Word of God shall have free course and be glorified.

From the Evangelist.

ALMS ASKING A PAINFUL SERVICE.

Mr. Editor—Surrounded as we are, especially in this city, with the destitute and the afflicted, it often becomes the duty of those who have bowels of compassion, *to solicit alms* at the hands of those who are filled with good things, and fare sumptuously every day. But I have noticed that for some reason or other, there are comparatively but few, even of our better sort of Christians, who are willing to do the service of soliciting alms. They often say, I had rather give the whole sum required from my own pocket, than to take a begging tour. And when on an emergency an individual enters upon the task, it is, in many if not most instances, with *very great reluctance*. Mr. Editor, I wish to ascertain and expose the cause of this reluctance, and if possible remove it. To the poor the gospel might be more frequently preached, and comforts of various kinds administered, if the service of begging on their account could be rendered so pleasant and inviting that Christians would generally engage in it. Is it really *true* that the silver and the gold are the Lord's? Is it true that "it is more blessed to give than to receive!" Is there not some mistake in the translation of this passage? Is it true that "the merciful man doeth good to his own soul?" Mr. Editor, is it certainly true that "the liberal soul shall be made fat; and he that watereth shall be watered also himself?" And do you suppose that all our wealthy Christians in this city from the heart believe these things? With your leave I will venture to state

FACTS

Which will answer many of the above inquiries, and which will show that we have, strange as it may appear, two sorts of Christians in the city of New York.

Not many years siece I had occasion to solicit funds, to aid in the prosecution of a work of benevolence. I stepped into the office of a Christian brother, with whom I had a partial acquaintaace, and incidentally mentioned the unpleasant business before me, and inquired of him for the residence of a certain benevolent individual, and added that I hoped to get $100 of him. After receiving directions, I turned to go out. "But stop', said this brother, "suppose you let *me* have the privilege of contributing a little of the money which the Lord has lent me, to this cause. Put down 100 dollars for me." I expressed my surprise that he should contribute so liberally, and remarked that I should feel myself in duty bound not to call on him again very soon on a similar errand. "Well then," said he "I think my brother you will very much mistake your duty. If you knew *how much pleasure* it gave me to contribute of my substance to the Lord, you would feel no reluctance in calling again. And now let me charge you, when engaged in similar business, never to pass me by. Call, and I think I shall be able to do something, and if not my prayers will go with you."

About the same time I was instructed to solicit *another* Christian brother, who lived in affluence, and who had neither wife nor family of his own, and who a short time previous had given a party at the expense of several hundred dollars. Being unacquainted with this man, I requested a very respectable gentleman who knew him as a business man, to accompany me to his house. We accordingly gave him a call. We rang the bell—a servant appeared. We inquired if the gentleman of the house was within. The servant replied that he did not certainly know, but would soon ascertain. In a few moments the servant returned and wished to know what was our business. We replied that we were collecting funds for a benevolent purpose. The servant carried in our report, and soon returned with the answer that we might pass on. The gentleman who accompanied me became impatient with this cold-hearted parade. Said he to the servant "tell your master that Mr. —— and the Rev. Mr. —— are at the door, and will be happy to see him for a few moments. The servant again reported, and soon returned and invited us to walk in. We were conducted to the parlor, where we found the gentleman alone and apparently unoccupied. I was introduced to him, and we were seated. He immediately placed himself before me, and without any preliminaries inquired of me, "Sir, what is your business." I made my statements. Said he, PUT ME DOWN FOR TEN DOLLARS, and call at my store to-morrow morning at 10 o'clock for the money." He still kept his standing position, and seemed by it to say, "if you please depart." I left him, thanking my brother for his perseverance to which my success was owing. With this history before him I am ready to conclude that no agent would dare to venture into this man's presence again on a similar errand. As we retired from the house, my friend who accompanied me, remarked that he had been acquainted with this gentleman for years, and that he never knew him before to give as much to *any* benevolent object, and that beyond doubt he could at the time have put his hand in his pocket and saved me the trouble of calling again. Now, Mr. Editor, had I no other data, contrasting the two cases before us, I should conclude.

1. That, as I have already suggested, there are two kinds of Christians in our churches.

2. That many Christians are infidels; *i. e.* many professors of religion do not believe the Bible, especially that part of it which says, "Thou shalt love thy neighbor as thyself," or that which says, "It is more blessed to give than to receive." For, if you will believe it, I find some *professed Christians* who look a hundred per cent better natured when they *receive* than when they *give* their dollars.

3. When a man looks sad, because he is reminded of Christ's command, "Do good and lend, hoping for nothing again," and who would rather, if he could honorably, be excused from giving his substance to the cause for which the blessed Saviour laid down his life, I conclude that if he does not actually fall down and worship Mammon, he has at least a very great respect for his majesty, and belongs to the same class of Christians with my $10 benefactor.

4. When I compare the conduct of many professors of religion with that scripture which saith, "If any man love the world the love of the Father is not in him," I conclude that this language must be *very figurative*, or that these Christians, if they may be called such, change their characters as often as once in seven days.

5. I conclude that if heaven, the worth of the soul, and the interests of eternity were kept in view by all those who say they love Christ, it would be a delightful employment, to call and receive the alms, and at the same time the blessing of God's children.

6. I conclude the following scripture would not be an unsuitable motto to inscribed upon the door-posts of every store and office and dwelling-place in the city, "*Ye cannot serve God and Mammon.*"

AMERICAN EDUCATION SOCIETY.

Rooms, 52 Washington Street, Boston.

FACTS

Relating to the want of Ministers.

According to estimates before published it appears that there are necessary to furnish an entire supply for the destitute of six denominations, 4,000

To supply all other destitute portions of the population (probably not less than) 2,000

Total, 6,000

The number of ministers who die in a year, may be estimated at 150

The number of ministers necessary to supply the annual increase of population, at the rate of 1 minister to 1000 souls, cannot be less than 350

Total, 500

Of course, *if all the destitute, were now supplied*, it would require an annual increase of FIVE HUNDRED ministers to keep the population supplied as well, relatively, as it now is. Allowing *twelve years* for the supply of those who are now *destitute*, it would require an accession of FIVE HUNDRED ministers more every year for *this* purpose—so that in order to meet the *real wants* of the country, there should be an annual increase, for twelve years to come, of ONE THOUSAND MINISTERS.

Actual increase of Ministers in a year.

From tables published in the Quarterly Register the present year, it appears that the whole number of students in the *Theological Seminaries*, of the U. States of all denominations is 639

About one third of these enter the ministry each year—or 213

Add to this:

The whole increase of the Itinerant Ministry of the Methodist Church last year (as reported in the Ch. Adv. and Journal for Aug. 1830) 83

And the

Increase of Baptist Ministers reported for the year ending Feb. 1830—(see Baptist Tract Magazine,) a part of which increase is owing to more complete returns 190

And we have,

From all these sources, less than five hundred ministers; a number barely sufficient to repair losses occasioned by death, and to keep up with the growth of population; making no provision whatever for lessening the number of destitute population, to supply whom, *Six thousand ministers* are probably needed at this very time.

What shall be done to supply this great deficiency?

To the question, we now give no answer except to repeat with increasing earnestness—the direction of the Lord Jesus.

PRAY YE, THEREFORE, THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.

FOREIGN MISSIONS.

CHINA.

EXTRACTS FROM A LETTER OF REV. ELIJAH C. BRIDGMAN, DATED, CANTON, 5TH OF MARCH, 1830.

I have at length arrived at Canton; and with a native teacher, and under the paternal care of Dr. Morrison, have sat down to the study of the Chinese language. I learn the Canton dialect, which differs from the Mandarin and other dialects, only in sound; the Chinese written character being every where the same. All the circumstances of our mission up to the present time have been most favorable. At every step, God in his providence—and I humbly trust that I have not mistaken that providence—has made the way too plain to allow me either to hesitate or linger. Every day has afforded new occasions for devout gratitude, and new motives to hasten, in these ends of the earth, the preaching of the glorious Gospel of God our Father, and of his Son, our Lord and Saviour Jesus Christ.

Our passage of 126 days was very fair and pleasant. My health, with the exception of sea-sickness, was good; and I was able to engage in my appropriate duties with but very few interruptions. We had preaching on board twice each Sabbath, and social prayer, with the reading of the Scriptures, every evening. We were pleased to know that in all these services we had the approbation and countenance of the captain. He also wished to do every thing in his power to render our situation agreeable, and to facilitate our labors to do good. I must not omit to mention that the "temperance reform" had its perfect work on board the ship.

The North-east monsoon, which was blowing at the time, prevented our going up the China sea, and obliged us to make the eastern passage. This course brought us near some of the most beautiful islands of the ocean, and gave us a distant view of New Guinea. We seemed to be in the region of perpetual spring; but it was painful to know that among all these islands, excepting only Amboyna, there is no one to preach the Gospel. As we passed the Pelew islands, a canoe, manned with six natives, came along side of our ship, for the purpose of traffic. They were in all their "native simplicity and innocence," as it is called. But they were men with souls immortal as our own, and their appearance in a state of perfect nudity, made an impression on my mind that can never be obliterated. I shall endeavor to transmit to you, as early as possible, whatever valuable information I can collect relative to these islands.

The first view we had of the Chinese was on Feb. 17th. They were fishermen, or rather fishing families. The number of these families, each one occupying a separate boat, is very great, hundreds of them being in sight from our deck at the same time. The next day, about noon, the main land of the "celestial empire" was in view; and on the 19th, about 8 o'clock in the evening, we came to anchor at Lintin. Wednesday the 24th, after having ascertained that Dr. Morrison was not at Macao, we set out in a Chinaman's boat for Canton, and arrived there late on the evening of the next day. The following morning Mr. Abeel and myself, called on Dr. Morrison, who received us with the warmest feelings of a father, and bade us a most hearty welcome to our new scene of labors. The long and very peculiar and arduous labors of this venerable missionary are worthy of the most grateful remembrance of the churches. He has, very recently, admitted to the christian communion another Chinese convert. And long may the Head of the church spare his life, and give him strength to direct and carry forward the work of this mission; and before he shall fall asleep, though it may be very soon, give him to see great numbers of this people gathered into the fold of our Redeemer.

I have very many things to write, but must defer them until the return of the Roman. My effects have not yet come on shore from the ship; but I expect them soon. My residence is with the American consular agent. I am not yet prepared to say any thing of my future prospects. As for the necessities of this life, I enjoy every thing that I could reasonably wish, and am content and happy. Mr. Abeel has his residence in the same factory with myself, and I find in him a warm friend, with whom I can take sweet counsel; but without, all is dark as midnight. The whole city is given to idolatry. Every where are the temples, and altars, and offerings, and votaries of strange gods.

[From the Utica Citizen.]

LETTER FROM CONSTANTINOPLE.

Many of our readers are acquainted with Rev. Harrison G. O. Dwight, of this village, who sailed last spring, on a Christian Mission to Turkey and Greece. We gave, a week or two since, an extract of a letter from him at Malta, and have now the pleasure to present the following from the neighborhood of Constantinople:

PERA, April 26, 1830.

Since my last date, I have, as you see, removed my quarters to this place, which is in fact a part of Constantinople, being separated from it only by the narrow harbor of "*the Golden Horn.*" We came by land under the guidance of a Tartar, an official character, employed by government to accompany travellers. Our rout was through an interesting country in many respects, though much of the time I was too much fatigued to enjoy it. The first night we stopped at Magnesia, a place famous in Roman history. Here a battle was fought between the Romans and Antiochus, King of Syria, in which the latter lost more than fifty thousand men, while of the former only about five hundred were killed. The ruins of the ancient wall and citadel are distinctly visible. The second day we passed through the ancient Thyatira, (now Akissar,) where was one of the seven churches of Asia, and where "Lydia, a seller of purple," once resided. A Turkish mosque now stands upon the ruins of the old church, to which we could not get admittance. We entered the court, however, and could see the remains of the old foundation. Two or three Turks were performing their devotions in the vestibule.—Many fragments of marble columns and chapiters were lying around, giving evidence that once a beautiful and probably splendid edifice stood on that spot. Other relics of antiquity were to be seen in different parts of the town, and some Greek inscriptions which we did not take the trouble to decypher. Indeed, I was so much fatigued when we arrived at Akissar, that I did not feel like moving about at all.

We rode forty-four miles that day, through plains and over mountains and rocks, and down ravines, where none but Turkish horses could travel. I can never think after this, that Putnam performed a very wonderful feat, in riding down the precipice, when he was chased by the British soldiers, for I doubt whether he went over more hazardous ground than we did in repeated instances in this route. Our road, most of the way, was nothing more than a footpath, and frequently no path was visible. Not a fence is to be seen from Smyrna to Constantinople, and the land is perfectly open, except in a few instances there is a rough hedge around some choice spot. And, besides, there are no farm houses, as the people all live in villages, sometimes twenty and thirty miles apart, for fear of robbers. We rode all one night in the rain; and so dark that for some hours I could not see my own horse's head, and our way was over rocks and through bushes and ravines and ditches and creeks, and yet our guides appeared to be perfectly at home, and carried us safely to our stopping place. In this whole distance of twenty-five miles, we passed but one house, and that was a miserable shed, built partly under ground, on the side of a hill, and kept as a *coffee house*. There we stopped about one o'clock, and took coffee, and I can assure you nothing is more refreshing when one is fatigued. Whenever we alight at one of these houses, coffee is immediately brought us without calling for it. They are always ready, for it does not take them two minutes to make it, in their way, and it is infinitely preferable to our mode. They use neither sugar nor milk, and I do not feel the loss, at all, so fine is the flavor of the coffee.

Many of these plains through which we passed are very extensive, and the richest in soil of any I ever saw; not more than one third of them, however, are in a state of cultivation. These are planted with vineyards, olive and mulberry trees, or wheat. We saw also many large flocks of sheep, and the shepherd with his crook reminded us of ancient days. The country was no doubt once more thickly settled than it now is, and it is evidently capable of supporting a large population. We passed many large fields of the dead, that were far distant from any villages or cities now existing. At Mohalitz, we took a small Turkish sail boat, with about twenty fellow passengers, who were Turks, and crossed the sea of Marmora, and on the 19th landed at this place. One striking peculiarity of a Turkish country, which I omitted to mention, is the number of fountains that are every where seen along the road. They are a great convenience for travellers, and the erection of them is one of the duties of the Mahomedan religion. The views around Constantinople I think truly possess all the charms that have been ascribed to them. The city, however, will not bear close inspection. The streets are narrow, miserably paved, and dirty, and the houses are old and going to decay. Some of the royal mosques are truly magnificent. That of St. Sophia, the old church of Constantine, has often been described, and is said to be the largest church in the world, next to St. Peter's, at Rome. Although immensely large, however, and in some of its parts of fine architecture, yet as a whole it appears like a mass of buildings stuck together without form or comeliness. Most of the other royal mosques are little more than copies from this model.

Last Friday I had a fine view of the Grand Seignior himself, as he was going to and from the mosque. Five or six thousand troops were out upon the occasion, and on each side of his person was a line of soldiers with drawn swords, and behind him a body of soldiers with muskets and bayonets fixed. Before him, eleven beautiful Arabian horses were led, richly caparisoned, and each guarded by two soldiers with drawn swords. He was on horseback—the breast of his coat was thickly wrought with jewels and gold, and his cap, which was of a beautiful red, was set with diamonds, and from the top a long gold tassel hung around its side. He wore a black coat of rich broadcloth over his dress, so that we could see but little of it. His saddle and bridle trimmings were very heavy, and all of gold. He has a very solid and intelligent countenance and a piercing eye. We were very near him, and he gazed at us some time as he passed. He has certainly accomplished wonders, by way of reform, during his reign, thus far, and I have no doubt he is the greatest man that now sits upon a throne. Would that he were good as he is great! It is heart-chilling to reflect upon the quantity of blood he has been instrumental in shedding among his own subjects, to say nothing of his cruelties to the Greeks. It is supposed that by his order, at least sixty thousand persons have been beheaded or strangled. This includes the Jannisaries, thirty thousand of whom were massacred in one day.

I regard it as a special providence, that we arrived here at the time we did. We had been wishing to get passports as *Americans*; but as the United States had no treaty with the Porte, we found this would be very difficult if not impossible, and we came here with the expectation of taking English protection, as our missionaries heretofore have done.—We had not been here half an hour before a messenger came from Mr. Rhind, U. S. Consul General for Odessa and the Black Sea, saying that he would be happy to see us at his room. We had a letter of introduction to him, and he had heard of our coming and had been so kind as to secure rooms for us—a very difficult matter in this place. We had not been long with him before he revealed to us his whole business in Constantinople. It seems that he was empowered by the United States to treat with the Porte, and that he has been successful; that a treaty is actually closed, and now awaits the signatures of Com. Biddle, who is at Smyrna, and Mr. Offley, American Commercial Agent there, who were associated with Mr. R. in this commission. The English—to their disgrace be it said—have used every means which intrigue, (and I doubt not *money*) could dictate, to prevent this treaty from being formed. Mr. R. has managed with much wisdom, and has baffled all the attempts of the English, single-handed and alone, although he might have had the aid of Russia, who are all-powerful here and at the same time warm friends to the United States. One of our national vessels is expected here within a week or two, with Com. Biddle, and we have determined to wait to witness the ceremonies of the occasion.

SANDWICH ISLANDS.

EXTRACTS FROM THE REPORT OF THE STATION AT HONORURU, ON THE ISLAND OF OAHU, DATED 16TH OF OCTOBER, 1829.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school-house, 128 feet in length by 37 in breadth, for the accommodation of our higher schools or classes, on the monitorial plan; and also a very large church, 196 feet in length by 63 in breadth. The church is very firmly built, in an improved native style; the rafters being locked together at top, agreeable to our suggession, and braced with bolted knees at the foot like a ship's beam. The posts are from eight to twelve inches in diameter, sixteen feet long, entering five feet into the earth, and surrounded with stones. The roof is moreover supported by 44 massy pillars, in three ranks from end to end, one rank under the ridge-ple, and the other two under the middle of the rafters. The house will admit about 4,500 hearers. The labor in procuring the timber, and in erecting and finishing the building, cannot be materially less than is required to build an ordinary church in America. The pulpit is raised about three feet upon a platform on the ground, 24 by 12. It is pannelled and finished in good style; accommodated with two flights of stairs and with light bannisters, and is furnished with cushions of crimson velvet and damask. It is placed at the side of the building, about midway from end to end, so that the voice of the speaker may reach both extremes. The house was dedicated on the 3d of July with appropriate and very interesting exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

Admissions to the Church and Candidates.

The next day, the first Sabbath that our new meeting house was occupied, it witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's supper.—Twelve persons, having been some time propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidence that their faith and hope are built on Christ, the chief corner stone, were propounded for admission.—These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline, on the 20th ult. were baptized and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give

themselves to God as his servants. About 500 of them are formed into a sort of enquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

Schools.

The number of schools under our superintendence is 150, including, according to the returns in July last, 4099 pupils: viz. in Honoruru 40 schools, containing 399 men, 436 women, 47 boys, and 36 girls—total 920: in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099.

Another edition of our hymn book, containing 100 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus; containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath Schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labor on the Sabbath, and from gambling or games of chance.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 22, 1830.

TO CORRESPONDENTS.

The publication of the Letters of "Philo C." will be commenced next week.

The 3d No. of Calvin, on account of the pressure of other matter, is defered till the next paper.

We must beg our correspondents on the subject of Camp-meetings to be brief. Let the arguments come without long introductions, apologies, etc. Short, pithy pieces will be more generally read and have more effect than long discourses. As we neither commenced nor invited this discussion, and there is no lack of volunteers, we feel disposed to use our editorial privilege no farther than to see that "all things are done decently and in order."

Four days' meetings and Camp-meetings, no New Things in the Western Country.—To hold meetings three and four days on sacramental occasions, has long been a practice in the Presbyterian church. Camp-meetings too, we believe, had their origin in our church, and have been common in some parts of the country from time immemorial. When they came to be attended with great disorder and confusion in some sections of the country, as in this state, they were discontinued. The Cumberland Presbyterians have always held them. With the Methodists they are a part of their regular system of religious meetings throughout the United States. To our Presbyterian and Congregational brethren in the eastern states, and to such as have recently come to this country, a Camp-meeting may be somewhat a novel thing, and a minute description of it, if graphically drawn, would be a picture of no ordinary interest.

In noticing the late Presbyterian Camp-meesings in Ohio, we have presented our readers the *essential facts*. The drapery, in which they were so gracefully clothed by the editor of the Cincinnati Journal, we admired but did not deem essential to the facts. More beautiful delineations of such meetings we have seldom seen with the exception of one in Flint's Recollections of the West.—We rejoice that those meetings are so well conducted and so blessed of God, that we may gladden the hearts of our readers and feel *perfectly justified* in the exercise of our discretion in presenting the *naked facts* respecting them.

Private Meetings for Social Prayer.—Numerous and great are the benefits of these meetings. They are happily calculated to keep alive and in active exercise the christian graces, to cement in stronger union christian friends, to awaken a deeper interest for the prosperity of Zion and a more anxious solicitude for the salvation of sinners. It is the command of our Divine Master, "*be not conformed to this world.*" Is not this precept too often violated by christians in their social intercourse! On such occasions are they not too much *conformed to this world*, by vain, trifling conversation, to the almost entire exclusion of every thing serious and such as becometh those professing godliness! We like the practice much, that obtains in some christian societies, of having social visits accompanied with some religious conversation and closed with singing and prayer.

Stated meetings of a few christians for social prayer have been the sources of incalculable blessings to the church. Many revivals of religion have been the acknowledged fruits of female prayer meetings. The suspension of such meetings in any church or christian society is an alarming indication of a low state of religion.

REV. MESSRS. RUSSEL AND EAGLETON.

A few weeks ago we received a letter from Mr. Eagleton complaining of an article in our paper extracted from the New-York Evangelist, in which Mr. Russel was represented as having said in the General Assembly, that he had assisted Mr. Eagleton in procuring some scholarships in New-Jersey, for the Theological institution at Maryville, Tenn. Mr E. had never received from Mr. Russel any such aid.

Last evening we received a communication from Mr. Russel, from which we make the following short extract.

"Sir, I solemnly assure you, and beg you to assure Mr. E. that I never made the declaration ascribed to me by the correspondent of the Evangelist, either in the Assembly or out of it. I did say, I had assisted the *Agent* of the Maryville Seminary, to procure some scholarships in Newark, but that Agent was, as you have already very kindly suggested, the Rev. Mr. *Sawtell*. The blame of the whole matter, you perceive, rests upon this *unknown correspondent* of the Editor of the Evangelist."

MR. PEER'S PESTALOZZIAN SCHOOL.

An examination of Mr. Peer's School was held last week on Tuesday, Wednesday and Thursday. On Monday Mr. Peers delivered an address on the subject of education, in which he presented his views of the proper method of conducting juvenile instruction.—His plan is to follow out the course indicated by the first lessons of nature. In this way, Chemistry, Natural Philosophy, Botany, &c. are made the study of children, as the objects of these sciences are the first presented to the young pupil of nature. All subjects, that address the senses and naturally attract the attention, are considered proper for the study of children.

The *method* of study is by demonstration, experiment and constant sensible illustration. Nothing is to be taken on mere assertion, where other proof can possibly be had.

We had the pleasure of attending only one day of the examination. The lads, whom we heard lecture in Natural Philosophy, Chemistry and Botany, did themselves and their instructors much credit. As to Mr. Peer's *mode* of teaching we are perfectly satisfied that it is the best now in practice in any part of the United States.

But as to the *order* and *relative importance* which he assigns to the different subjects of education we have some doubts. Language we are inclined to think, should be more a subject of early study than it seems to be in his arraugement. By experience however, we know that it is much easier to criticise than to form and execute a good plan of education.

We know of no man in the Western country, who has undertaken this business with so much perseverance as Mr. Peers. We wish him a rich reward for his labors, and are happy to see his school so flourishing.

CONVENTION OF TEACHERS,

And American Institute of Instruction.

A convention of Teachers was held in Boston on the 19th of August, and a Society formed to be called the *American Institute for Instruction*. According to previous appointment, an address was delivered by Rev. T. Wayland, President of Brown University, and several Lectures by other gentlemen on subjects connected with popular instruction. There seems to be a growing interest on this subject in New-England. The formation of Lyceums has tended to increase this interest This convention consisted of 130 members. The proceedings are published in the Education Reporter, and Weekly Lyceum, also abstracts of the Lectures. The following are the Officers of the Institute.

President.—Rev. Francis Wayland, jr. D. D. President of B. U. Providence, R. I.

Vice-Presidents.—Hon. Wm. B. Calhoun, Springfield. Hon. Wm. Sullivan, L. L. D. Boston. John Adams, Andover. Dr. John Park, Boston. Rev. Nathan Lord, D. D. President of Dartmouth College, Hanover, N. H. Rev. Thomas H. Gallaudet, Hartford, Ct. Rev. Andrew Yates, D. D. Chittenango, N. Y. Hon. Theodore Frelinghuysen, Newark, N. J. Roberts Vaux, Philadelphia, Pa. Prof. W. C. Fowler, Middlebury, Vt. Reuben Haines, Germantown, Pa. Rev. Benjamin O. Peers, Lexington, Ky. Nathan Guildford, Cincinnati, Ohio.

Recording Sec'y.—Gideon F. Thayer, Boston.

Corresponding Secretaries.—Rev. Wm. C. Woodbridge, Hartford, Ct. Solomon P. Miles, Boston.

Treasurer.—Benjamin D. Emerson, Boston.

Curators.—Abraham Andrews, Boston. Josiah Holbrook, Boston. Wm. Russell, Milton.

Censors.—Eben'r Bailey, Jacob Abbot, Geo. B. Emerson, Boston.

Counsellors.—Wm. J. Adams, New-York. J. G. Carter, Lancaster; Mass. Rev. Joseph Emerson, Weathersfield, Ct. C. C. Felton, Cambridge, Mass. Wm. Forrest, New-York. Walter R. Johnson, Philadelphia, Pa. J. Kingsbury, Providence, R. I. Prof. Samuel P. Newman, Brunswick, Me. H. K. Oliver, Salem, Mass. Asa Rand, Boston. O. A. Shaw, Richmond, Va. Rev. E. White, Johns Island, S. C.

American Sunday School Union, Philadelphia, Aug. 19th, 1830.

TO THE EDITOR OF THE STAR AND INDEX.

That no misapprehension may exist respecting the appropriation of money contributed to aid the Society in accomplishing its late resolution to supply the Valley of the Mississippi with Sunday Schools, you are respectfully requested to publis in your paper of *next week* the following resolutions:

Resolved, That the Board consider it their solemn duty, (when funds are furnished for the purpose) to send Sunday School Missionaries and Agents to all parts of the United States, (especially to destitute regions of the West) for the purpose of establishing Sunday Schools.

Resolved, That the Board of Managers of the American Sunday School Union pledge themselves to the Christian public to appropriate all moneys contributed to this Institution to the specific object designated by the donors.

At a meeting of the same Board held at the same place, August 11, 1830, the following resolutions passed unanimously:

In compliance with the resolutiou unanimously adopted by the Board on the 10th day of November last in the following words, viz: "*Resolved*, That the Board of Managers of the American Sunday School Union pledge themselves to the Christian public to appropriate all moneys contributed to this Institution to the specific object designated by the donors."

Resolved, That all moneys contributed under the resolution to establish Sunday Schools in the Valley of the Mississippi, shall be expended exclusively in the prosection of that object; and that no part of the moneys so contributed shall be retained for the establishment or support of the Depositories, or otherwise, as a part of the common funds of the Society

The above Resolutions are truly copied from the minutes. (Attest,)

FRED'K. A. PACKARD, Rec. Sec.

[From the New York Evangelist.]

MEETING IN THE GROVES.

From the last Philadelphia Recorder we learn that on Thursday, the 12th ult., our Episcopalean brethren of Pennsylvania convened under the shadow of a grove in Pequa, called Baker's woods, for religious worship. The following account of the meeting is given by the Correspondent:

"It was the first time in which I had ever been present at public worship, except in a building; and the novelty as well as the solemnity of the occassion, made it peculiarly interesting. There were seats prepared sufficient, comfortably to accommodate about half the congregation; and a schoolmaster's desk answered the place of a reading desk and pulpit. There is something extremely imposing in a large number of immortal beings, gathered together on a week day, under the shade of majestic forest trees, to hear the glad tidings of salvation from the ministers of the gospel. It reminded me of the multitudes who came to hear *him* who preached in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." I suppose that our blessed Master was frequently obliged to preach in the woods, and we know that his largest and most celebrated discourse was in the open air. Let those who object to ministers' preaching in the woods, remember *Him* who set them the example. There is a temple, in its most noble sense, *consecrated* to the service of the Lord, "wherever two or three are gathered together in his name."

"To myself, the exercises of this day were remarkably solemn; and to show that a deep interest was excited, it is sufficient to say, that the multitude then assembled, remained, the most of them obliged to sit upon the ground, from 10 o'clock in the morning until 5 in the afternoon—prayer and praise, and the preaching of the word, being continued all the while, with the exception of about one hour, between the morning and afternoon services. The Rev. Mr. Bull preached in the morning, from the 84th Psalm, 11th verse, on the blessings and privileges of the children of God; and the Rev. Mr. Boyd, in the afternoon, from Hebrews, 2d chapter, 15th verse, on the bondage to the fear of death.

'On each of the above occasions, as indeed on all others, after the sermon was concluded, it was followed by one or more exhortations, on topics calculated to deepen the impression made. The exercises in the parish of Mr. Clemson were closed on the afternoon of this day."

WILLINGTON, CON.—A letter from the Rev S. S. Mallery, dated Aug. 12, states, that in the recent revival under his ministry, 102 have been added to the church by baptism, and fourteen by letter. 13 months in succession he has had the pleasure of baptizing, and the ordinance has been instrumental of awakening eight or ten persons. In every school in the town, some of the youth expressed a hope in Christ. In one district, the instructor and 15 of his scholars were brought to know the truth in one week. In a pastoral visit to a man and his wife, who had indulged a hope for years, Mr. Mallery exhorted the man to begin family worship, which he had neglected. He commenced the duty, and it proved the awakening of his daughter, nine years old. The number added to the Presbyterian church is 48.

SECULAR SUMMARY.

William IV. had at the royal palace a great dinner party on the *Lord's day*, July 18th.—This is his practical comment on his proclamation for the suppression of vice and the *observance of the Sabbath.*

The Nashville Whig, of the 26th ult. says, "The bloody duel affirmed to have been recently fought somewhere in the Arkansas Territory, between Drs. Smith and Jeffries, turns out to be a hoax."

Public Fast.—In compliance with the recommendation of the Salnda Baptist Association, His Excellency Governor MILLER has issued his proclamation appointing the 4th Saturday of September, as a day of Fasting, Humiliation and Prayer.—*Charleston Cour.*

Important to Printers.—The proprietors of the New-York Daily Sentinel lately prosecuted Lee, Powel & Co. for the amount of their subscription to that paper, and recovered $3 and costs, being the amount claimed. By this decision it is seen that persons receiving a newspaper without ordering it discontinued, are liable in all cases, for the payment.

Extraordinaries.—The present King of Great Britain is the only European Monarch who has trod American ground.—The Lord Chancellor of England (Lord Lyndhurst,) from whom the present King of England received his oath of office; and the beautiful and accomplished Marchioness of Wellesley, who has been appointed First Lady of the Bed Chamber of the British Queen Adeline, are both Americans, one a native of Boston, the other of Baltimore.—[*Col. Centinel.*

Colonization Society.—The July number of the African Repository, contains a list of contributions gathered on the 4th of July last, in aid of the funds of this Society. The whole amount so far received, of collections in churches, is $1,467 73, in sums varying from $5 to $100.

LIBERALITY.—A man very plainly attired, and of a very unpretending address, called a few days since on the Secretary of the Colonization Society, and after making a few pertinent inquiries respecting the prospects of the Society, presented the Secretary with a *hundred dollar bill.* On being asked to whom the Society were indebted for the liberal donation, he replied, a *Friend* to the cause of African Colonization, who lives in New Orleans, and who for many years had an opportunity of witnessing the evils of slavery.—*Phil. Inq.*

Rev. Edward Beecher, of Park Street Church, Boston, has been appointed President of the College recently established at Jacksonville, Illinois.

Boston Public Schools.—The annual visitation took place on Wednesday. About 600 gentlemen, invited by the Mayor and Aldermen, and 50 or 60 lads, decorated with medals as tokens of distinguished scholarship, dined together. There are ten of these Schools, the Pride of Bost.—*Chr. Watchman.*

A new paper, called *The Sunday Mail*, has been commenced in New-York, and is issued on the Lord's day.

Ludlow, Vt.—This town paid during the year 1827, not less than $2250, for ardent spirits; the year following, only $600; making a saving of $1650; which is ascribed to the influence of the Temperance Society.

Temperance among Printers.—In Washington city, on the 19th ult. a meeting was held, consisting chiefly of printers. Reuben Johnson, President: S. A. Elliot, Secretary. The Society is called "the Franklim Temperance Society, of Washington." The constitution prohibits the *traffic* as well as use.

In a town in New-Hampshire, containing about 2,000 inhabitants, *three* intemperate persons have committed suicide within a year.

Beecher's Sermons.—At least *six* editions of Beecher's Sermons on Intemperance have already been published in Europe, viz. three large editions at Glasgow, one at Dundee, one at Bradford (Yorkshire) and one in Ireland.

CONNECTICUT STATE TEMPERANCE RECORD.

Brought forwaid,	23,145
Additional from Middlesex C. T. S.	269
	22,414

J. MARSA, *Secretary.*

Dull Sale.—A wagoner from one of the western counties of this state, having a load of whiskey for sale, came into the county of Fluvanna, with the hope of making sale of it. Disappointed in his expectation, he concluded to make the best of his way into Buckingham, where he met with Elder. P. P. Smith, whom he addressed in these words: "Don't you want to buy some whiskey to cut your wheat with?" Elder Smith's reply was, that "the people of Buckingham cut their wheat with scythe blades, not with whiskey." The wagoner then informed him, that there were to many Temperance Societies in the counties, through which he had passed, it was impossible for him to sell his whiskey. He also informed nim, that six distillers, in one valley, had become unprofitable; in consequence of which their proprietors were compelled to quit making whiskey, and cultivate their farms for a support; the cause of which, he attributed entirely to the influence of temperate men, and Temperance Societies. He further informed Elder Smith, that he had heard that there was no Temperance Society in Cumberland; in consequence of which, he wished to get there as quick as possible—as he doubted not of making a quick disposal of his fiery load in that county.—*Virginia Herald*

OBITUARY.

COMMUNICATED.

DIED, on the 27th ult. at her residence in Nelson county, after an illness of nine days, Mrs. MARY WILKINSON, consort of Mr. Lilburn Wilkinson, and daughter of Maj. Thos. Dean, of Washington county.

Amid all the struggles and difficulties incident to human life, and with which human nature is brought into conflict—yea, and in the last career of man's actions on earth, (a time awfully terrific and gloomy to the sinner,)—there is a solace for the Christian bosom, which the world knows nothing of, and with which the stranger intermedleth not.

In the death of our dear departed sister, we have this fact fully attesed—for she could say in the last half hour of her life,

"I'm glad that I was born to die,"

and exulted in the prospect of approaching death.

She was the subject of many and serious thoughts on religion, for several years before, but did not make a public profession, until in April, 1827, since which time, she lived, it is believed, the life of an humble and devoted Christian. The cause of her Redeemer on earth, seemed to lie near her heart, especially towards the close of her life—and in parting with one of her old friends from Washington, just the day before she was taken with her last sickness, she said "tell Mr. and Mrs. —— to come down and let us have a Prayer-meeting,"—a business in which she had engaged with her friends when living, and was the place where she first dedicated herself to the Lord.

Soon after she was taken with her last sickness, she seemed, so to speak, to have a premonition of her departure being at hand; for although in a few days, she was so far restored as to be able to sit up, and entirely (apparently) clear of fever, she, nevertheless, constantly affirmed that she must "die and not live." A few days before her death, her physician had called in to see her, when she told him and her husband, that it was needless to give her medicine—her case was beyond the reach and power of human aid; but said she, "be not alarmed—I am not afraid to die—only for my family do I wish to live—but, if it be the Lord's will to call me hence, I am ready and willing to go—death has now no terrors for me."

Frequently when her friends and neighbors would call in to see her, she would exhort them to seek the Lord, and not put off the business of religion to a dying hour. On one occasion, when Mr. F—— had been to see her, she observed some time after he had gone, "I wish Mr. F—— was here again that I might pray for him; for although he is what the world calls a good man, yet he cares too much for this life and not enough for the next.

On the morning of the day that she died, when the most of her friends who had been waiting on her, had retired, she observed to her husband—"I think I can bear to be supported to the door—I wish to take a last look of surrounding nature." The effort was made but her feeble system was too far spent.

During her sickness, she would frequently break out in strains of praise and thanksgiving to her Maker, and exclaim with rapture, "I know that my Redeemer liveth"—"Jesus can make a dying bed, feel soft as downy pillows are." Shortly before she died, and after he had done telling her husband how she wished him to dispose of her children, she said—"And now, when my spirit has gone to its rest, I wish you to take my remains and inter them in the grave-yard at Lebanon, so that when my funeral shall be preached, (which I wish Mr. C—— to do,) my friends, and especially my old father, who I fear is yet in the road to ruin, may have an opportunity of profiting by my death." After a few moments respite, she sung aloud the three first stanzas of—"Farewell vain world, I'm going home." Reviving a little after about an hour's time, she said, "tell all my friends farewell, and to prepare to meet me in glory, for shortly I expect to be there." And not long after, closed her eyes upon terrestrial things, to open them upon heavenly ones—to be forever happy there with that Saviour whom she loved here upon earth.

Millions of years shall pass away
In high eternal noon—
When millions more have heard her praise,
Her praise has just began.

DIED, on Monday morning, the 13th inst. Mr. JOHN CRABB, Sen., of Garrard county, aged 66 years. He left the world triumphing in the hope of a blessed immortality.—"Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honored."

—— On the 6th inst. at Cooperstown, N. Y., HARRIET, wife of the Rev. C. S. Stewart, of the United States Navy. The death of this amiable and interesting female will be extensively and deeply lamented. Lovely in person and in manners, and richly endowed with many of the brightest qualities of her sex, she was justly admired by all who had the happiness of her acquaintance. The foundation of the disease which has brought her to an early grave, was laid in the Sandwich Islands, when a member, for three years, of the Christian mission there; and while her memory will be embalmed in the bosom of the church in her native country, blessings will long hang upon her name among the Gentiles of the sea.—"Blessed are the dead that die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

—— In Sterling, Mass. Aug. 21, Mrs. ABIGAIL HOLCOMB, relict of the late Rev. Reuben Holcom, 71. Among other legacies, she left for the American Board of Commissioners for Foreign Missions $400; for the American Home Missionary Society $400; for the American Education Society, $400; and for the Ministerial Fund of the First Parish in Boylston $250.

SUNDAY SCHOOL CAUSE.

Those persons who kindly subscribed to aid the American Sunday School Union, in establishing Sunday Schools throughout the Valley of the Mississippi, and whom I have not been able to visit, will please call upon Mr. LUTHER STEPHENS and pay the *one half;* according to the understanding had, on the evening of the public meeting. JAMES E. WELCH.

Agent for Kentucky.

Lexington, Sept. 17. 1830.

PRESBYTERIAN EDUCATION SOCIETY.

The Board of Directors of the Presbyterian Education Society, will meet at the Book-Store of Mr. Michael G. Youce, in Danville, on Thursday the 7th of October next, precisely at 11 o'clock, A. M. to transact business of importance. Punctuality in the attendance of the members is requested.

B. MILLS, *President.*

September 18, 1830.

At Pisgah meeting house, in Fayette county, on Saturday the 2d day of October, at 12 o'clock, Dr. G. F. H. Crockett will deliver a Lecture, introductory to a course of lectures on *Natural Philosophy*, to which the citizens in the vicinity are invited.

NOTICE TO SUBSCRIBERS.

The meetings of the Synods of Kentucky, Indiana, and Cincinnati will afford an opportunity to subscribers in Kentucky, Indiana and Ohio for a *convenient safe and economical* remittance of payments for the Luminary. I expect to attend on those occasions, and hope that subscribers, who are in arrears for the Luminary, will forward payments to me by the members of Synod. Persons, wishing to become subscribers to the paper or to the Presbyterian Advocate, would do well to forward their names in the same way.—The Synod of Kentucky meets in Frankfort on the 2nd Wednsday of October; the Synod of Indiana, at Madison, on the week following; and the Synod of Cincinnati on the week after that.

T. T. SKILLMAN.

PUBLIC SALE.

THE subscriber having sold his farm, will expose to sale by public auction, *on Monday the 27th of this month*, nearly the whole of his personal property—consisting in part of between 30 and 40 horses, mares, and colts, mules and jennies—among the horses, the CELEBRATED PACING STALLION, TOM HAL; and some valuable and richly blooded mares and colts.—ALSO—some good milch cows, and several yoke of oxen, a large collection of stock hogs, a small flock of sheep, part of the last and present years' crop of corn, hemp in stacks unrotted, hay, rye, oats, &c.—A very superior collection of farming utensils—ploughs, harrows, 2 wagons, a cart, &c.—together with a considerable amount of house and kitchen furniture; and many other articles which cannot be enumerated.

TERMS—Cash in hand for all sums under TEN dollars.—For that sum and over, NINE MONTHS' credit—the purchaser giving bond with approved security. Sale to commence at 10 o'clock and continue from day to day till all is sold.—No article to be removed till the terms of the sale are complied with.

W. L. BRECKINRIDGE.

North Elkhorn, 9 miles north of Lexington, between the Henry's Mill and Russell's roads.

Sept. 9th, 1830—10-tds.

POETRY.

From the Amulet.

BY JOSIAH CONDER.

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden-light?
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great?
'Tis that they may prop the state—
So that toil its sweets may yield,
And the sower reap the field.

Riches, why doth he confer?
That the rich may minister,
In the hour of their distress,
To the poor and fatherless.

Does He light a Newton's mind,
'Tis to shine on all mankind,
Does he give to Virtue birth?
'Tis the salt of this poor earth.

Reader, whosoe'r thou art,
What thy God has given impart,
Hide it not within the ground,
Send the cup of blessing round.

Hast thou power?—the weak defend—
Light!—give light, thy knowledge lend;
Rich!—remember him who gave,
Free!—be brother to the slave.

Called a blessing to inherit,
Bless, and richer blessings merit;
Give, and more shall yet be given;
Love, and serve, and look for Heaven.

MISCELLANEOUS.

THE LIFE OF FAITH.

Exemplified and recommended, in a Letter, found in the study of the Rev. Mr. Bhlear, late of Doddingham, Newingham.; Being an answer to this question, "How to live in this world, so as to live in heaven!"

Dear Brother,—Yours I received, and thought on that question, 'HOW TO LIVE IN THIS WORLD SO AS TO LIVE IN HEAVEN?' It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of fire and glass.

That man knoweth not his own heart that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns encompass and tempestuate the spirit, that thinks it doth well to be angry. Both ways grace is a loser. We had all need to watch and pray, lest we enter into temptation.

The greatest of your conflicts and causes of complaint seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world. I will tell you familiarly what God hath done for my soul, and in what trade my soul keeps towards him.

I am come to a conclusion, to look after no great matters in the world, but to know Christ and him crucified. I make my best way in a low gale. A high spirit and a high sail together will be dangerous; and therefore I prepare to live low. I desire not much; I pray against it. My study is my calling; so much as to tend that without distraction, I am bound to plead for, and more I desire not. By my secluded retirement, I have advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and lumber, cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me. There is no dispensation, though afflictive, but either in it or after, I find I could not be without it, whether it be taken from me or not given to me; sooner or later, God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are in some sense, hedged up with thorns, and grow darker and darker daily; yet I distrust not my God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies before I have them; they will then be Isaac's sons of laughter. The less reason hath to work upon, the more freely faith casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me; therefore my way is not to cast beforehand, but to work with God by the day. "Sufficient to the day is the evil thereof." I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in the midst of the waves and believes the accomplishment of the promise through all those overturnings of confusions and seeming impossibilities.

Upon this God do I live, who is our God for ever, and will guide us to the death.—Methinks I lie becalmed in his bosom, as Luther, in such a case. I am not concerned; let Christ see to it. I know prophesies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails, yet God doth continue faithful; and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning.

Many things more I might have said, but enough. Oh! brother, keep close to God, and then you need fear nothing.—Maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb—'*Nothing is got by thieving*, nor lost '*by praying*.' Lay up all your good in God, so as to overbalance the sweetness and bitterness of all creature. Spend no time anxiously in forehand contrivances for this world; they never succeed; God will run his dispensations another way.—Self-contrivances are the effects of unbelief. I can speak from experience. Would men spend those hours they run out in plots and devices, in communion with God, and leave all on him by venturesome believing, they would have more peace and comfort.

I leave you with your God, and mine.—The Lord Jesus be with your spirit. Pray for your own soul; pray for Jerusalem; and pray hard for your poor brother.

From the American Pastor's Journal.

THE DEATH-BED.

[Furnished by a Clergyman.]

"O for an overcoming faith,
To cheer my dying hour,
To triumph o'er the monster death,
And all his frightful power."

With the subject of the following sketch I had been intimately acquainted for several years. She was an exemplary member of the church, and a most indulgent mother of the little flock, the care of which the Lord had devolved upon her. As a wife and friend she was loving and beloved. Early in life her disease commenced, the ravages which ultimately proved fatal:—even while her children were very young, she was numbered with the dead.

The hour of parting with her children was one of deep interest. She anticipated it, and leaning on the arm of her Almighty Friend, she stood prepared, and serene and calm met the shock of nature, and triumphed over it.

A few days previous to her decease, one of her brothers, to whom she was particularly attached, came in to see her, and addressed her, saying, "Well, sister, you are still with us a little longer in this troublesome world." She replied, "Yes, but it will not be long; I have nearly reached the end of my journey, and will soon leave you all." "But do you not feel some reluctance at the thought of leaving us, your friends and neighbours, all behind, and never seeing us in the world again?" "O no, I can cheerfully part with you all; I feel no reluctance." "But how do you feel at the thought of dying, and leaving all your little motherless children here?" "Oh, brother, I have no children." "Why, sister, you forget, surely your mind must be some what affected; don't you forget?" "O, Brother they are the *Lord's* children. They were his before he put them into my hands. He gave them to me to take care of them for him, and I tried to do so, and I have long ago given them all back to him as his own,—they are not mine.—While I was with them, he himself had to take care of and keep *me;* and now he no longer needs my care of *them*, but knows how to take care of them in the very best way, and he will do it."

Such were the death-bed feelings of one of the kindest of mothers, when looking round on her little flock, who stood by her bed-side, weeping indeed, but unconscious of the greatness of the loss they were soon to sustain. On the day she departed, I was with her, sitting by her bed-side, when she still retained the most perfect exercise of her mind. I spoke to her of her departure, as being not far distant.—She answered me, "O, I would rejoice that the hour were come! When, when will my Lord come, and take me to himself?" I suggested to her, that the Lord would have her to be patient and resigned, to wait his time. She answered, "O yes, the Lord's time is best, I would not go a moment before it is his will I should go. Let him do with me as he sees best. Still, I long to depart and be with Christ, which is far better." I asked her if she could trust herself entirely in the hands of Jesus Christ. She replied,—"O yes, I can trust *all* in his hand. I know that my Redeemer lives, and that I shall see him for myself, and not another." A few minutes (not exceeding five) before she breathed her last, she elevated both her hands, and with a voice to be heard all over the room, she exclaimed, "*Come—Come—Lord Jesus—come quickly!*" Her arms sunk down on her bosom, her breathing became soft, and without a struggle or groan, she sweetly slept on the bosom of her God.

Well might a Balaam have cried out at such a sight: "Let me die the death of the righteous, and let my last end be like his."

Blessed, blessed religion, that can not only beguile the toils, and soothe the ills of *life*, but *unsting death* itself, by faith in the promise of the Lord. What has the world to compare with this triumph, of an affectionate dying mother! Let earthly minds divide among themselves all they can find beneath the sun; but give me my God. Let me walk with him while I live, and when I die, let his rod and staff comfort me, and his smile cheer me; and I can joyfully yield to others the richest boons of earth; while I triumphantly exclaim—

Welcome, sweet hour of full discharge,
That sets my longing soul at large;
Unbinds my chain breaks up my cell,
And gives me with my God to dwell!

The following remarks, though written nearly two centuries ago, are strictly applicable to the present times. They are selected from a treaties entitled: *The Kingdom of God among men;* by Rev. *John Corbet*, one of the *ejected* ministers in the reign of Charles II.—*Bost. Rec.*

To speak feelingly of divine things, seems folly or mere fancy to them, who have no knowledge or taste thereof in themselves.

To express with zeal or vigor such things as seem to others incredible, though they be most true and excellent, is taken for madness.

Tenderness of conscience, strictness of life, fervor of devotion, mortification and heavenly-mindedness, is by sensualists, formalists, and carnal politicians, judging by their own measure, taken for hypocrisy, designing the applause of men, or some eminency and advancement in a party, or some other self-interest.

A pious regard to the lesser as well as the greater commands of the law, and a dread of despising the least commendment, is commonly esteemed peevishness and needless preciseness.

To distinguish between the holy and profane, the zealous and lukewarm, the carnal and spiritual in the visible church, and to judge of both sorts as they are, is a great offence to the world, for which the religious are thought to be proud, boasters, despisers of others, uncharitable, censorious; and formalists are magnified against them for their large charity towards all, which is indeed no charity, but indifferency in religion not seldom accompanied with bitterness towards the goldly.

To speak as the scripture doth of a peculiar people, and as Christ himself, of the fewness of God's chosen among the many outwardly called, is accounted the confining of godliness to a party, and the fancying of themselves to be the only people of God. Now such arrogance is justly charged on those that place religion in narrow opinions, and platforms, and methods of their own choosing, and judge of all men as they are nearer or farther from them; yet nothing is surer than that God hath a peculiar people, who are comparatively a small number, distinguished from the world by his own mark, which is none other than his own image in righteousness and true holiness.

To discern a laborious, lively, faithful ministry from that which is lazy, lifeless and deceitful, and to regard the one and the other accordingly, to note the ignorant, foolish, profane and scandalous of that function, *to contemn a vile person, and to honor them that fear the Lord*, to take notice of the serpentine seed, and to turn away from such, to abhor impiety, and to have no fellowship with the wicked in their evil deeds, provokes an evil generation that are hereby reproved and judged; and they raise an outery against the godly as factious, unsociable, despisers of government, makers of parties, and enemies to peace.

To examine the doctrines, precepts, traditions and customs of men by God's word, to use all just means to discern his will, and to choose to obey God rather than men, when their commands are contrary to his, is reviled for proud perverseness, contempt of ancient customs, and the authority of superiors, disobedience to kings and laws.

To be zealous for God's honor, and the purity of religion, to be earnest and active in stopping the course of sin, and promoting piety and the means of salvation, and to be concerned for God's interest in the world more than the common sort are, make the religious to seem pragmatical, turbulent, and unpeaceable.

Not to run into the common excess of riot, nor to comply with mad mirth, and jollity, offensive gallantry, or any extravagancy that is in fashion, is accounted stoical superciliousness and morosity.

Strictness of profession, seriousness and necessary preciseness of conversation, seems to many to be the same thing with phariseeism, where with themost conscientious are most commonly reproached, and so the hateful name of Christ's worst enemies is cast upon his true and faithful followers.

[From the Evangelist.]

THE BREAD FOUND.

"*Cast thy bread upon the waters: for thou shalt find it after many days.*" Eccl. xi. 1.

Mr. Editor—The following incident which interested me very much at the time of its occurence, is at your disposal.

In the spring of 1828, I left this city, in company with another gentleman, on a journey of about 200 miles. Previously we provided ourselves with a supply of tracts, expressly for gratuitous distribution on the road. Immediately on leaving the city, we began to scatter our bread upon the waters, not knowing that we should ever hear from our little winged messengers again, until the revelations of the judgment day. It however furnished us no small degree of pleasure to observe the eagerness with which the old and young would hasten, sometimes leaving their dwellings, to catch the tracts that were thrown out, while they were yet on the wing. The second day's ride carried us through a very delightful country village, in the centre of which, on a little eminence, stood the church and academy, so beautifully located, and commanding such an extensive prospect, that they could not fail to catch the attention of the traveller. As we approached the academy, I observed several young ladies, members of this seminary, as it afterwards appeared, standing by the way side, apparently in earnest conversation. Being in a close carriage, unobserved by them, I passed out, between the curtains, two very excellent tracts. I kept my eye upon them; and hardly had they reached the ground before they caught the attention of the young ladies, who, after we had rode a little distance, picked them up, and were soon beyond the reach of our observation. I had no expectation of ever seeing them again. Three months had hardly passed away, however, before, very unexpectedly to me, I was sent for to supply the pulpit in this same village, for a time. After my arrival, I was very soon convinced that there were many indications that a cloud was gathering, which promised a rich shower of divine grace. The great and important inquiry was spreading through the seminary, and very soon through the whole congregation.

After some weeks, I mentioned in the presence of the family where I stayed, the circumstance of my having travelled through the place the spring previous, and also the circumstance of dropping the tracts. One of the young ladies immediately left the room, and after a few moments returned with a tract in her hand, which she presented to me. I at once recognized the tract by a sentence on the margin in my own hand writing, and found it to be one of the two above referred to. The young lady remarked that she was one of the females whom we passed by the way-side, and that the other tract was picked up by her cousin, and was now in her possession; and that the tracts had been circulated in the school, and read with much attention, and afterwards returned to them as the rightful proprietors. These two young ladies both became the subjects of the revival. Not long after, I was called to visit the young lady who had the other tract. She was on a bed of sickness, and in extreme pain.—On inquiry, I found that she was rich in the faith and grace of the gospel. I took an opportunity of inquiring of her if she remembered the circumstance of the traveller and the tracts. She replied in the affirmative, and immediately produced the tract, remarking that it had been the source of great consolation to her. This sickness soon finished the history of her sufferings, and I was called to the melancholy service of preaching her funeral sermon.

Little did I think, at the time I threw out the tracts to these two strangers, that I should so soon be sent back to initate into the church one, and to perform the funeral service of the other.

INFERENCE.—Let every traveller go prepared to distribute tracts, hoping to find them after many days. Yours, &c.

New-York, Aug. 20, 1830.

From the New-York Observer.

LIBERAL EDUCATION.

Last year we prepared a table, showing the number of college students from each state in the Union, and the proportion which this number bore in each case to the population of the state. The following table has been prepared from the college catalogues of the present year. The numbers and proportions are in several cases materially different from those of last year:—

States.	Students.	Population.	Proportion.
Maine,	128	420,000	1 in 3,300
New-Hampshire,	139	300,000	1 in 2 200
Vermont,	138	280,000	1 in 2,000
Massachusetts,	543	580,000	1 in 1,070
Rhode-Island,	34	90,000	1 in 2.700
Connecticut,	205	290,000	1 in 1,400
New-York,	543	2,000,000	1 in 3,700
New-Jersey,	115	330,000	1 in 2.900
Pennsylvania,	436	1,390,000	1 in 3,200
Delaware,	10	80,000	1 in 8,000
Maryland,	171	450,000	1 in 2,600
Dist. of Columbia,	38	50,000	1 in 1,400
Virginia,	370	1,150,000	1 in 3,200
North-Carolina,	96	720,000	1 in 7,500
South-Carolina,	214	600 000	1 in 2,800
Georgia,	107	410,000	1 in 3,800
Alabama,	38	380,000	1 in 12,000
Mississippi,	28	130,000	1 in 4,700
Louisiana,	18	300,000	1 in 17,000
Tennessee,	144	600,000	1 in 4,000
Kentucky,	250	650,000	1 in 2,600
Ohio,	269	1,000 000	1 in 5,800
Indiana,	4	300,000	1 in 75,000
United States,	3933	13,000,000	1 in 3,300

The population is that of 1830, as estimated by the committee on public lands.

Remark.—In New-England there is on an average one student in college for 1,650 inhabitants; in the middle states one for 3,400, and in the states south and west of Pennsylvania one for 4,400.

POPERY *versus* THE BIBLE.

The facts stated in the following extract of a letter from a minister of the Gospel in Md. to the Editor of the Protestant, exhibit popery in its genuine spirit,—the spirit which it uniformly manifests wherever it prevails to any considerable extent.—*S. R. Tel.*

I was there engaged [in the eastern part of Maryland] in preaching the Gospel in that district, and was gratified with the statements which I heard of the Christian and successful efforts of the American Bible Society and its auxiliaries, in circulating the Bible among the Romanists. In consequence of reading the Bible, several Papists *declined* confession to the priest, which led the priesthood to suspect the cause, and to visit the *delinquents*. On visiting the house of the first, he discovered a Bible on the table, and upbraided the *absentee*, by observing, as he grasped the sacred Scriptures—"this explains the cause, why you have not been to confession so long, have not I told you that *reading this book will carry your soul to hell?* therefore to prevent this, I commit *it* to the flames"—and he *cast the blessed volume into the fire.*

Having done this, he proceeded to the house of Mr. Lewis, another absentee from the confessional; on entering the domicil, he perceived *a large* Bible, which he seized, and having most severely upbraided him, he raised the Bible to throw it into the fire. My Lewis suspecting his design, remarked, "if you throw my Bible into the fire, I will assuredly hurl you upon it, and you shall both burn together." The Massman realizing that Mr. Lewis was in earnest, laid down the Bible upon the table, pronounced his direst anathema, and left the house. Some time after Mr. Lewis was taken sick, while his wife continued a Papist; she begged him to send for the priest, but he most solemnly refused, and two Protestant ministers who had visited him in his malady, witnessed his unshaken faith in Christ, the Saviour of sinners. Such was the inestimable blessing which he derived from the use of the Bible. BAPTIST.

[The Protestant comments on these incidents as follows:]

A *Jesuit priest* walks into a private house, seizes a Bible, curses its owner, burns his property, and *departs* in peace! Suppose a Protestant minister in Maryland should proceed to a Roman's dwelling, grasp his crucifix, idols and Mass-book, and burn them, would he retire unmolested? or suppose a man should enter his neighbor's abode, and place his chairs, table and bed upon the fire, would the incendiary escape with impunity? We loudly contend, that to punish the famished stealer of a six cent loaf impelled by hunger alone, and to permit these BIBLE THIEVES and BIBLE BURNERS to go at large, and even permitted to be honored in society, is an insulting burlesque upon law, common sense, reciprocal duty, sound morals, and the Christian religion.

HANGING OF WINDOW BLINDS.

A correspondent of the National Intelligencer says: "It is surprising to me that the mode of hanging window blinds universally practiced in France should not have been introduced in our hot and sunny climate. There, the blind is hung by hinges at the top, and opens by being pushed out from below, to any distance agreeable, instead of being swung on the sides and opening perpendicularly. By our present mode, the blinds cannot be opened without admitting the sun; but by the French mode, the blind may be opened, the air admitted, and the sun at the same time excluded—the window being still shaded, though the blind be open. Let any one try this plan on a southern exposure, and he will find its superiority. Another advantage is, that the blind is more easily and quickly opened and shut, and a further superiority is, you can have your blinds open without losing the pleasure of privacy in your apartments. We take, unfortunately, all our fashions from England, and if England had adopted the French mode of hanging window blinds, we should long ago have copied it. But the English climate, requiring the admission of all the little sunshine nature gives it, forbids the adoption of the French mode, and we, therefore, have rejected it, although our climate renders it more desirable than even in France itself. I pray our builders to consider the subject."

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN MORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes, &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTEGNAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c. J. N.

August 13th, 1830.—7-3t.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader, particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY

OR PILGRIM'S MUSICAL COMPANION

bound in a superior style.

Lex. Ky. June 2d, 1830.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price 86 per dozen—62½ cents single.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.